The Western Luminary.

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RELIGIOUS.

A NARRATIVE

Of the State of Religion within the bounds of the General Assembly of the Presbyterian Church, and of corresponding churches during the last year.

With that portion of the American people who receive the dispensation of the word and sacraments of the gospel from the ministry of the Presbyterian Church, it has been a very ancient and profitable usage of the General Assembly annually, to communicate on the dealings of Divine Providence with our beloved country, and on the state and prospects of that part of the kingdom of Christ which is committed to their care. And while the meeting of a large delegation of ministers and elders from all parts of this extended republic, often, for the first and the last time, on which they shall see each other on earth—their joining together in counsel, in effort and affection, in the transaction of the business of the church; and their uniting in sweet and solemn acts of religious worship, are eminently fitted to produce the happiest feelings in their own bosoms, and awaken new desires for the common good of each other, and all their beloved people—it affords peculiar facilities for learning the general welfare of Zion. If this usage, then, has been productive of mutual affection and reciprocal excitement in departed years, much more does it promise to do so, as the increasing dispensations of redeeming mercy from on high, and the astonishing acceleration of christian enterprise go on to make every revolving year vastly more productive of delight in heaven, and of joy and wonder in the dwellings of men. When we intimate to you, dear brethren of our extensive communion, that the kingdom of that Saviour, whose glory is dear to your hearts, and of whose conquests you hear with delight, is rolling on with a progress and a majesty continually increasing, we mean not that this is at all times apparent in every part of the church, or that there remain not many things to deplore. From the Presbyterial narratives which have been at this time submitted to the Assembly, and a summary of which we are now to lay before you, we again learn with regret that there continue to be large and populous districts of country almost entirely destitute of the means of grace, and others, in which erroneous principles of the most dangerous character are industriously and successfully propagated.

The reports of some of our Presbytery cease not to complain of *gaming* in all its various forms, and with its kindred vices as continuing to afflict the righteous and destroy the wicked.

Profaneness is lamentably prevalent in many places; but there is good reason to believe, that if there still remain some, so fearless of God, and so regardless of the decencies and civilities of life, as to make their throat an open sepulchre, and to shock the feelings of many who approach them, by an address to this wicked, unmanly, and vulgar practice, the number of such particularly among the attendants upon our churches and we may add, among those who would sustain the reputation of gentlemen, is rapidly diminishing.

Intemperance is a vice which maintains a wider and fiercer conflict with the remonstrances of interest, reason and honour—the warnings of conscience, and the threatenings of heaven and since a closer and more anxious enquiry into the extent and consequences of the practice of freely using ardent spirits has been instituted. the religious community have awoke, as it were, from a dream, to witness the wide and mournful, and augmenting ravages of this evil, which is every year bearing its thousands to untimely graves,—reducing hundreds of virtuous and dependent families to poverty and disgrace;—laying the brightest hopes of genius and learning, and the fairest prospects of usefulness and honour, in the dust, and hastening to cover our nation with general disgrace, and plunge thousands of immortal beings into everlasting destruction.

Most of the Presbyteries have evinced their humanity in this matter, by resolving not only to discontinue and discountenance the use of all kinds of spirituous liquors, but to form associations, intended in various ways to weaken the terrifying strength of this practice around them; and the Assembly do earnestly entreat all the members of our church, by every humane, patriotic and christian feeling, to unite in these or similar measures; and they do also fervently beseech Almighty God to have mercy upon us as a people, & stay the awful progress of vice, which with fearful uniformity conducts its victims to temporal and eternal destruction. Sad and hopeless as the case of the great proportion of habitual drunkards certainly is, the Assembly have this year to record a number of very striking instances of reformation, and they do it. that Associations and individuals may in no case abandon to final ruin, any of these unhappy persons, but be excited to use the means of regeneration, encouraged by the fact, that sovereign and Almighty is the power which converts the soul. The Assembly rejoice in being able to say, that so rapid is the progress of a redeeming public opinion on this subject, that in some parts of our church, the quantity of ardent spirits used has diminished three fourths in the short space of twelve months; many mercantile men have nobly resolved no longer, by the sale of ardent spirits, to facilitate the perdition of their fellow men; and two or three stilleries in the bounds of one of our Presbyteries have been from conscientious motives, entirely discontinued; and the owners and managers of many manufacturing establishments have interdicted the use of ardent spirits among their laborers The Lord grant that all wise, and influential and good men throughout our land may imitate these spirited examples.

The violation of the rest of the Holy Sabbath, still continues to insult the majesty of that great and good Being. whose signal mercy and protection has been the glory of our country, and to draw tears from the eyes of all who account it an honour and a delight. While the Assembly, with great pleasure, hail the formation of a General Society, intended to preserve this precious ordinance of heaven from profanation. and rejoice to learn that it is a subject of great and increasing concern in all parts of the church, they fear that this awful sin will continue to abound so long as it derives countenance and sanction from the constituted authorities of the United States. The Holy Sabbath is the common privilege of all men, and the common object of veneration to all christians, and its dishonour should be alike grievous to all good men The loss of this heavenly institution in these United States, would be the inevitable doom of all that is splendid in our national prospects—all in our institutions that is dear to the heart of the patriot, and precious to the bosom of the christian. The loss of the Sabbath here would resemble the capture and removal of the ark from Israel, and if this great community does not awake from its irreverent and guilty indifference to this great sin. and put on the strength of the Lord in its behalf, ere long shall it be as in ancient times.that the virtuous and holy matron of Zion, thinking on the moral and political woes of this once happy land, shall expire. exclaiming. *"the glory—the glory is departed from Israel, for the ark of God is taken."*

In the principal cities of our country, the *Theatre*, under the pretence of a laudible aim, to cultivate a taste for literature, and provide a recreation calculated to improve the public manners, is doing much, not only to blunt the delicate sensibilities of the female mind—generate a dislike to all solid improvement and wholesome instruction, but to subvert the foundations of virtue and religion, and feed and cherish every description of immorality; and in view of the rapid increase of these fashionable schools of iniquity, and the increasing ardour with which the affections of the young are enlisted in them, christian parents and active benefactors of society should be constrained by every consideration of interest, duty and compassion,to apply their strenuous endeavours to the counteraction of the baneful influences of this fascinating source of iniquity and ruin As an interesting sign of the present time, and for the encouragement of similar measures, the Assembly here notice, with great pleasure, the refusal in the legislature of Massachusetts, to incorporate the proprietors of a theatre in one of the principal towns in that state.

Many of our southern and western Presbyteries while they gladden our hearts with accounts of the increase of our body, and the spreading forth of the curtains of our habitation, awake every tender feeling of our breasts by the animated and glowing description of the want of ministers of reconciliation in those remote and desolate regions of the Lord's heritage. While we commend the noble and devoted spirit of those dear brethren who have planted themselves on these uncultivated and uninviting fields of ministerial labour, and sincerely sympathize with those who have none to break unto them the bread of life, we would again and again direct the thoughts and the prayers of all God's people among us to the importance of great and increased attention to domestic Missions as indispensably necessary to the continued occupancy of the ground which has already been acquired and to the extension of our Western Zion with the rapid march of increasing population.

The General Assembly have also to mention with regret, that in many parts of our church formality, coldness and irregularity in professors of religion lamentably exists, notwithstanding the abundant excitements to fidelity and practical holiness which this eventful crisis furnishes, and that some of our inferior judicatories have been called to the painful office of inflicting the higher censures of the church upon those of whom they once expected better things. Unduly pressed with the weight of secular vocations, many of God's visible people either become remiss in their attendance upon the public and private ordinances of his worship, or allow themselves to approach his holy presence, so distracted with the vanity and urgency of their temporal interests and engagements, that the exhortations and remonstrances of a preached gospel arouse not their languid hearts; and the calls of duty break not in upon the train of their worldly thoughts and occupations. Parents also, unmindful of the fact, that they are God's ministers of grace to their children, do not faithfully instruct them, and tenderly and solemnly talk to them on the weighty matters of salvation, and wrestle for their conversion at a throne of grace: and in too many instances the painful consequence is, that the precious youth, though once dedicated to God in the ordinance of baptism, are growing up destitute of the life and power of godliness.

These things the Assembly deeply deplore, and would gladly pass them by in silence. Oh how shall they at such a time as this, speak of lukewarmness dissention, uncharitableness and worldly mindedness as the prevailing sins, of such as would be called the children of God! May all such remember and consider the solemn malediction of the prophet. Woe unto them that are at ease in Zion.

The Assembly would earnestly entreat all the ministers, officers and members, of the Presbyterian church, in view of events so auspicious to the cause of Christ as those which exist at the present time, to arouse from lukewarmness, and slothful indifference, and inaction, and be fervently engaged in the service of God.—But, from such sources of despondency, it is pleasing to turn our thoughts to lovelier brighter and happier scenes, and to see peace and harmony, sound morals and correct principles generally shedding their mingled radiance upon the Lord's heritage, and Bible classes catechetical instructions and the faithful ministrations of the gospel, all uniting to increase the piety and religious intelligence of our country. It is extremely gratifying to learn that the monthly concert, as well as other seasons of social prayer, though often but too thinly attended, is still kept up in almost all of our congregations, and on the efforts of such as have felt an ardent concern for the welfare of others, a zeal for the cause of truth and the progress of religion and a spirit of persevering prayer, the blessing of God has generally and often signally rested.

Notwithstanding the number and variety of those objects of benevolence, which the piety and the enterprise of our country are continually inventing, all are supported with a prompt and growing liberality. The noble design of placing a copy of the Holy Scriptures in every family, though necessarily attended with great personal labor, as well as great expense, has been formed in almost every part of our country, and in the great and precious cause of the Bible, the Assembly are happy to say that the people of our communion are almost universally bearing an active part.

The American Tract Society has spread its active and efficient Auxiliaries over almost every part of our country: and this, as well as the Sunday School Union, has during the last year, acquired in our churches a great and gratifying accession of public favor and attention, and disseminated to the most distant extremities of the land, the ardour of a high engagement in its cause.

In the great and important cause of the education of poor and pious youth for the gospel ministry, most of our Presbyteries appear to be giving some attention, but the General Assembly feel it to be an imperious duty, to repeat with increased earnestness all their former recommendations on this subject. To employ every possible means to provide and perpetuate in the church, so far as human instrumentality is concerned, an able and devoted ministry, for the existing and growing demands of our church, and for the vast and splendid enterprises connected with the conversion of the world to God, is a matter of the deepest interest, and most solemn responsibility. While thousands of immortal beings are annually dropping into the grave and going to their last account, unchcered, and unblessed with the gospel's joyful sound, can an object so inseparably connected with the glorious things spoken of Zion ever be absent from the thoughts and the prayers of christians!

While the American Colonization Society, is to a very creditable extent receiving the countenance and assistance of our churches, the importance of the religious instruction of slaves is more and more deeply felt by our ministerial and christian brethren in the South and West—and in some of their congregations, more than one half of the communicants belong to this unhappy class of people. The sacred cause of Foreign and Domestic Missions is continually becoming dearer to the hearts of all among us that love our Lord Jesus: and the last year has witnessed, in respect to both a measure of public munificence which forms a new era in the history of the Missionary spirit of the christian world. We allude to the unexampled contributions made within our bounds the last year, to the American Board of Commissioners for Foreign Missions, and the rapid fulfilment in New Jersey of the pledge to raise in 2 years $40 000 for the moral and religious instruction of the destitute in that state. In connexion with this last particular the Assembly would express the hope that the time is near when every State and Territory in the American Union will, in like manner, resolve and pledge themselves, by the blessing of God to extend the blessing of gospel instruction, and ordinances, through every part of their limits. And while in connexion with this, we notice the extended operation of the American Home Missionary Society, and of the Board of Missions connected with the General Assembly—we would with great satisfaction mention the still increasing munificence of our brethren of corresponding churches in the same great and good cause, and here record to the honor of the gospel, as communicated by the Delegate from the General Convention of Vermont, the distinguished gift of the late Joseph Burr, Esq. of that state, of 91 000 dolls to the great purposes of christian benevolence. The Assembly would also here notice, with approbation, the determination of the Synod of Kentucky, to raise 20 000 dols. for the endowment of Centre College, and that of the friends of the Bible in Lexington, and its vicinity, in the same state, to collect a like sum for the purpose of furnishing every family in the state with a copy of the Bible. The compassionate regards of God's people in most of the Atlantic cities continues to be directed to the moral improvement of seamen; and, although we are now called to number with the honored dead, one whose memory will long be precious to that now neglected class of our fellow-men; we rejoice to say, that the good work of God's converting grace prospers among them, and the moral influence on the world, and especially those parts of it, where missionary establishments are formed, which seamen must exert, should stimulate the friends of Zion to pray, that along the extended shores of this continent the gospel may display its sanctifying power. It affords the Assembly great satisfaction also to state, that to such humane and benevolent purposes, as stand in no way connected with the extension of ecclesiastical influence and of course, address no appeal to sectional feeling, the people of our congregations are accustomed to yield prompt and persevering assistance; and the education of the Deaf and Dumb, the relief of suffering both at home and abroad, and the establishment and support of moral, charitable and literary societies and institutions derive as well from congregational collections, as from individual contributions, the constant streams of our bounty. These things we mention, not to boast of a measure of public charity, as yet far below our real ability, but to encourage our people to patronize all those institutions of piety and benevolence which adorn the church, and bless the world at the present age.

The Theological Seminaries of our own, and of sister churches, are more and more becoming the nurseries of Missionary zeal and enterprise, as well as the fountains of sacred learning. Princeton has already sent forth heralds of salvation into almost every part of the master's vineyard, and under her distinguished professors, if she continues to be remembered of God, what may she not yet do? From the reports which have at this time been received, it appears that the highest number of students in the Theological Seminary at Princeton, last year was 110—in that of Auburn, 76:—of the Union Seminary in Virginia, 21:—in the S and W. Theological Seminary at Maryville, 45:—in the Western Theological Seminary, 4—in Auburn, 110—in Yale College, 40:—in that of the German Reformed church, 13:—and in that of the Reformed Dutch Church, ——.

It is not in so general and distinguished a manner, as in some former years; yet, to an extent demanding the warmest gratitude of his people, the Father of mercies has been pleased to grant the special effusions of his Holy Spirit to many congregations. While in some of our Presbyteries, new congregations have been auspiciously formed, and others greatly strengthened and increased; both ministers and active members of the church have in some others, been greatly stirred up to earnest prayer and holy effort. Concerts of private prayer, for particular blessings days of fasting and humiliation, and pastoral visitations have been owned and blessed of God, to the quickening and encouragement of his people, and the conversion of sinners.

Among those congregations in which be gospel has been eminently clothed with a divine power to awaken, melt and renew the hearts of sinners, we mention Stephentown, Hartford, and the Village of Albia, in the Presbytery of Troy,—Watertown, Denmark, and Wilna, in the Presbytery of St. Lawrence, nearly all the congregations in the Presbytery of Ogdensburgh—Bridgewater, Union, Rome, and Litchfield, in the Presbytery of Oneida,—Osego in the Presbytery of Otsego,—Lexington in that of Columbia: Salina, Jamesville, Pompey 1st church, and Lenox 2d church, in Onandaga Presbytery—Berkshire, Owego, Candor, and Chenango-point, in Cayuga,—Hopewell, Newark, Sodus, Marion, and Port Bay, in Geneva Presbytery—Richmond, Gemeseo 1st church, Lima and Victor, in Ontario Presbytery—Eden, in Buffaloe, Poughkeepsie, Wapingers Creek, Smithfield and South-Salem, in the Presbytery of North River.—Freehold, Lawrence, Trenton 1st church, Dutch Neck and Upper Freehold, in New Brunswick Presbytery,—Cape May, 1st church in the Northern liberties, and the Mariner's church, in that of Philadelphia,—

Wilmington, in Newcastle Presbytery —3d in the city and Presbytery of Baltimore; Huntingdon in the Presbytery of Huntingdon; Mercer in that of Erie —1st and 2d Presbyterian churches in the city of Pittsburg, in that of Ohio; Nishanoch, in the Presbytery of Buffaloe,—Cross Creek, Cross Roads, and Washington, in that of Washington.—Hudson, Talmage and Franklin in that of Portage, Nicholasville, Lexington 1st church, Bethel, Versailes, Winchester and Hopewell, in that of West Lexington,—Paris, Flemingsburgh, New Concord, Springfield, Millersburgh, Stoner Mouth, Mt. Pleasant, and Maysville, in the Presbytery of Ebenezer.—Portsmouth, Petersburgh, Norfolk and the churches in the city of Richmond, in Hanover Presbytery,—Shiloh, Ebenezer, Columbia, Bethel, Harrodsburgh, Lebanon, New Providence, Danville, Lancaster, Paint Lick, Harmony, Buffaloe Spring, Richmond, Silver Creek and Hanging Fork in the Presbytery of Transylvania—New-Providence, Baker's Creek, Eusebia, Telico and Chestuee, Monmouth and Bethel in the Presbytery of Union.—Columbia in that of Holston; Elk-Ridge, Greensboro, Danielsville, Augusta, Washington, Milledgeville, Macon, and those in the counties of Gwinnett, De Kalb, Henry, Butts, Jasper, Morgan and Crawford in the Presbytery of Hopewell, and the congregation of Mt. Zion in the Presbytery of Harmony. Lebanon and Springfield in the Presbytery of Miami; Smyrna, Spring Creek, Shelbyville, New Providence, Stones River, Hopewell, Murfresboro and McMinnville, in the Presbytery of Shiloh. The work of the Holy Spirit in these places exhibits indeed great diversity of circumstances in the time and manner and extent of its influences, and the rapidity and power with which it has advanced. In some cases crowds of sinners of every age and character, bathed in tears and bowed in deep and trembling anxiety in the dust, have suddenly appeared in the house of God, at times and in places where such an event was least expected; and the firmest unbelievers and the boldest transgressors been melted and subdued by the mighty power of God. In other instances beautiful and refreshing, like the dew that fell on the mountains of Israel, where the Lord commanded his providential blessing the reality of the gentle operations of the God of Zion has been chiefly discernible in their gradual but real and precious effects. Among the several instances of the outpouring of the Holy Spirit of which the Assembly have at this time heard, there are two which awaken the liveliest feelings of admiration. Some of the mutes in the Asylum of the Deaf and Dumb in Danville have been hopeful subjects of renewing grace in a late meeting in that place. At the missionary stations within the bounds of the Presbytery of Buffaloe, the Holy Spirit has in a remarkable manner stirred up the hearts of the Heathen to seek the Lord, and more than forty of these children of the Forest have been united with the church, while in the State Prison at Wethersfield, Conn., from 12 to 15 converts have been hopefully brought into the liberty of the gospel: so great a general reformation occurred that the practice of chaining the prisoners at night has been discontinued, and a Bible Society formed among them, by which 25 dols. have already been contributed.

Events like these not only solemnly rebuke the stupidity of those who misimprove better privileges, and hold back their liberal contributions, amidst ample means, but they demonstrate the precious truth that under God, there is abundant encouragement to attempt the salvation of the most benighted, and the conversion of the most depraved. Of revivals of religion in general, connected as they seem to be with the destinies of unborn millions, and the prospects of the church throughout the world, the Assembly cannot cease to speak without earnestly and affectionately entreating all the ministers, the elders, and members of our church, to beware of employing any questionable means to produce religious excitements —and of countenancing at any stage of their progress measures however apparently successful, which the word of God does not sanction, as in either case discredit may be brought upon one of the most invaluable mercies of heaven, and the Divine Author of these sweet and saving influences be grieved.

Within the limits of the General Association of Connecticut, God continues to reveal the wonders of his redeeming love. Out of 212 congregational churches in that State from 40 to 50 have the last year shared in seasons of special reviving and enlargement, and from 3 to 4000 souls have been added to the churches, of which number more than 250 are teachers and pupils in the Sabbath schools. The College and Theological Seminary at New Haven, are sending forth their streams of intelligence and piety to fertilize the most distant portions of our country.

Our brethren of the General Association of Massachusetts, bring us good tidings of what the Lord hath done for them, and what they are doing for the glory of his name. The showers of sovereign grace have never been so abundant as during the past year, and they number in a single county of that State 1700 hopeful conversions to God during that period. In two of their Colleges and Theological Seminary the blessing of the God of their Fathers, richly abides; and within their bounds generally, and particularly in the city of Boston, evangelical truth in its majesty, power and invincibility, is pulling down the refuges of lies, and conducting many to that foundation which neither earth nor hell can overturn.

Though the General convention of Vermont do not record as many revivals of religion as they sometimes have, yet the good cause is steadily advancing; and Education, Tract and Missionary Societies among them are continually gaining in resources & in usefulness. The friends of the Bible in this as in the states of Connecticut, Massachusets and Maine, are now zealous in supplying every destitute family in the State with a copy of the Holy Scriptures.

From the very interesting communication of the Delegates from the General Association of *New-Hampshire* it appears that the Lord is multiplying revivals of religion, quickening and extending the operation of benevolent institutions—prospering Seminaries of learning, and rearing up some very remarkable monuments of sovereign grace in that favored State.

From the General Conference of the State of Maine whose Delegates have entered with the present Assembly into articles of friendly correspondence, the accounts are animating. They complain indeed of prevailing vices, and the want of gospel laborers, but they rejoice in great revivals, in the increase of religious exertion, and the literary, moral and religious improvement of the State.

To the Reformed Dutch church God is granting a happy state of feeling in her churches, prosperity on her Missionary Society, and Theological Seminary, and the copious outpourings of his Holy Spirit upon many of her congregations; for all which gifts and blessings, to our dear brethren of that communion, we render thanks to God.

From our German Reformed brethren we learn that, though the want of ministers of the Gospel is deeply felt in their Synod and in many places vital piety is deplorably wanting, yet on the whole their progress in improvement is rapid, and their prospects encouraging. The people of their communion are awaking to the importance of Missionary effort, and taking active measures to promote the formation of Education Societies. The Lord bless them with an abundant share of whatever is great and good in the benevolent spirit and operations of the christian world. On the whole, the Assembly can assure their brethren in the Lord, that the review of the past year presents nothing to dishearten, but much to encourage and much to excite our gratitude to the King of Zion. The kindness of God to his church at large and to our part of it, appears in those brighter accessions of strength and beauty, and those larger measures of majesty and efficiency and power, by which he is signalizing her ascending march upward to the mount of promise.

This cause then should command our best affections and our most strenuous endeavours. We should be awake to every duty, improve every talent and grow in every heavenly virtue, remembering that the time is short. Seed time and harvest revisit and renew the face of nature, but to man the days and the years of active duty return not again forever. For unpardoned sinners there are no warnings in the grave; for negligent professors there will be no season for active duty when the night cometh; and for the ministers of the Gospel, it has not been told how soon the heart that throbs with the pulsations of benevolence and the voice that utters the message of God shall be alike cold and silent in the grave. How impressively are the General Assembly reminded of the solemn thought as they here number with the dead 31 of their fellow servants in the gospel ministry removed from earth, and taken we trust to heaven, during the past year.

Rev. John Bascom, of the Presbytery of Cayuga; Rev. Daniel Banks, of the Presbytery of St. Lawrence, Rev. Samuel Blatchford, D. D. do. do. of Troy; Rev. John Younglove, do. do. Rev. Caleb Alexander, D. D. do. of Onondaga; Rev. Ebenezer Lazell, do. of Bath; Rev. Wm. Pennington, (coloured man) of Newark; Rev. Robert Russell, do. of Newton; Rev. Joseph Moulton, do. of Susquehannah; Rev. Joseph Eastburn, do. of Philadelphia; Rev. John Gloucester, do. of Philadelphia; Rev. Thomas Kennedy, do. of Lewes; Rev. Wm. Medit, do. District of Columbia; Rev. Thomas L. Birch, of the Presbytery of Baltimore; Rev. Wm. Swaim, do. of Redstone; Rev. Thomas Marquis, do. of Washington, Rev. Lyman Potter, do. Steubenville; Rev. John Field, of Portage; Rev. Salmon Giddings, do. of Missouri; Rev. Samuel T. Scott, do. of Wabash; Rev. Wm. Henderson, of Transylvania; Rev. Samuel K. Nelson, do. of Transylvania; Rev. Joseph P. Howe, do. Ebenezer; Rev. James Turner, do. Hanover; Rev. Titus J. Barton, of the Presbytery of Shiloh; Rev. Joseph D. Logan, of the Presbytery of Lexington; Rev. Ard Hoyt, do. do. Union; Rev. Andrew K. Davis, do. do. of North Alabama; Rev. A. H. Webster, do. do. Hopewell; Rev. T. Charlton Henry, D. D. Charleston Union; Rev. Reynold's Bascom, Charleston Union; and with the several licentiate preachers of the Gospel.

On this list, containing names dear to their hearts, they recognize some who once occupied the seats, whose countenances diffused delight through the room where they are now sitting, and whose presence imparted wisdom and instruction to its counsels; but they will return to animate and commune with their brethren no more; and all that remains for the Assembly, is to offer unto their God and ours sincere and fervent thanks, that on some of them at least he was pleased in the near approach of death to shed in a remarkable manner the unclouded light and the endearing smiles of his approving countenance. Blessed be the *Lord who alone doth marvellous things, and blessed be his holy name;* who, though his creatures die, liveth and reigneth *the same yesterday to day and forever* more. Let the mountain of Zion rejoice for her night is far spent, and her day is at hand. Death in its relentless march may cut down her watchmen, but nothing can arrest her majestic progress onward to universal enlargement and triumph. The conflict by which she wins the day may be with every kind and every measure of iniquity, and it may be fierce, and bold, and obstinate, but thro every intervening cloud that darkens her pathway, the sun of righteousness shall break forth; and beyond these scenes of error, corruption and crime, lie the green pastures untainted with vice, unstained with blood, and unmarred by divisions, where the church of God shall rest in the latter day. Brethren in this great conflict between light and darkness, be decided, be active, pray much, give much, and do much; stand in one lot, and let every power of thought and of action be devoted to this great cause, *forasmuch as you know that your labor shall not be in vain in the Lord.*

By order of the General Assembly,

EZRA STILES ELY,

Stated Clerk.

THE WESTERN
Luminary.

PUBLISHED EVERY WEDNESDAY.

LEXINGTON, KENTUCKY:
JUNE 25, 1828.

TO OUR SUBSCRIBERS.

This number completes the 4th volume of the Western Luminary Whilst we tender our thanks to those of our patrons who have been punctual in their payments, we lament that a very considerable portion of our subscribers from some cause, best known to themselves have failed to reward us for our labours. Many of them are now owing for the whole four years--others for three, two or one years' subscriptions Dunning is an unpleasant, and frequently, an unprofitable business; but duty seems to require us to give a gentle HINT. All arrearages will be thankfully received, and *no questions asked* Remittances in United States or other specie paying bank notes can easily be made, by mail, from our most distant subscribers.

For the Western Luminary

SCRIPTURE ILLUSTRATION.

It would seem from a passage in the Psalms, that what is termed a coup-de soliel, or stroke of the sun, which in many parts of the world causes sudden death, sometimes occurred in Palestine--"The sun shall not smite thee by day, nor the moon by night." (Psalm 121, 6.) It is also probable that the Son of the woman of Shunem, was killed by a coup-de soliel: 2 Kings 4, 18—20.

We have not seen any attempt philosophically to account for this rare but fatal phenomenon. May it not be accounted for in a word. Every one knows the powerful effects of a burning glass, by means of which the rays of the sun may be collected to a focus, and the most destroying heat produced. The clouds in the heavens, we apprehend, assume ten thousand forms; and may not a cloud be so shaped and posited with respect to the sun and earth, as to form a powerful burning lens, and thus destroy life when the person is placed near its focus The reason why persons destroyed by a stroke of the sun have not their clothes set on fire, is because they are not exactly in the focus of the cloud, yet near enough it to be fatally effected. B.

From the New-York Observer.

AMERICAN EDUCATION SOCIETY.

The friends of an educated ministry will be gratified to learn that the efforts of the Secretary of the above Society in New-York continue to be attended with animating success. The subjoined resolutions speak a language on this subject which we could not hope to imitate.

While the resources of this excellent Institution are thus increasing it is with great pleasure we announce the *fact* that the applications for aid within the past six months, made either to the Society or its Branches, have been *twice* as great as in any six months which have preceded. Several candidates from a distance have been before the Examining Committee in this city during the present week, two of whom traced their first religious impressions to the influence of Sabbath Schools.--Since the year commenced, not less than *fifty* young men have applied for aid in the State of New-York alone. Of these, numbers, it is believed, are the fruit of Sabbath School instruction Sabbath Schools will yet bring forward hundred of candidates for this sacred patronage annually. The Revivals of Religion with which our country is favored are bringing forward hundreds more. At present, the applications for aid are much in advance of all the funds which the Society is able to command; and the claim upon the churches for efficient and liberal patronage is consequently loud and urgent.--the more so, because the principles adopted by the Society, and the minute and thorough system of supervision established over its beneficiaries, are such as to form the best security against the intrusion of unworthy candidates.

Another Congregation Resolving to Educate Thirty Young Men.--In our last we mentioned the interesting fact, that a single church in this city had resolved to support thirty young men through their whole course of studies preparatory to the Gospel Ministry under the patronage of the Presbyterian Branch of the American Education Society We are now able to add, that the congregation in Laight street (Rev. Mr. Cox's) have done the same; --as will be seen from the following resolutions passed at a meeting of gentlemen in said congregation on the 26th ult.

1. *Resolved*, That it is expedient to aim at obtaining patronage from the members of Laight street Church and Congregation, sufficient to carry forward thirty young men in their studies for the ministry, at the rate of 75 dollars per annum for each man; the money to be paid over to the Treasurer of the Presbyterian Branch of the American Education Society in this city, by the 1st of May annually.

2. *Voted*. That a committee of six be appointed to solicit subscriptions for the above object

D. H. WICKHAM, Chairman.

In this case, it is intended to raise the whole sum [250] by individual subscriptions, including what may be subscribed or obtained by a Female Education Society in the congregation, who have engaged to educate at least three young men for the ministry. Subscriptions sufficient to carry forward *twenty-five* young men have already been made; ten of the number by a single individual.

Resolution of another Church to educate Ten Young Men for the Ministry.

At a meeting of the members of the Central Presbyterian Church in the city of New-York Wednesday evening June 4th, 1828, it was

Resolved, That we will endeavor to raise funds, annually, to carry forward ten young men in their preparatory studies for the Gospel ministry, under the patronage of the American Education Society or of its Branches, at the rate of seventy-five dollars for each man.

Resolved, That the money raised for the above purpose be paid to the Treasurer of the Presbyterian Branch of the American Education Society in New-York on or before the first day May annually to be applied in accordance with the system of rules adopted by said Society and its Branches.

R. O. DWIGHT Clerk of the Session.

An Example for Sabbath Schools

One of the young men included in the above resolution, is to be supported by the Male Teachers of the Sabbath School (No 26) attached to the congregation. The following is the resolution adopted on the subject:

Resolved That we will annually raise 75 dolls. for the purpose of educating one young man for the Gospel Ministry under the patronage of the American Education Society or its Branches.

WESTERN THEOLOGICAL SEMINARY.

This seminary was instituted about a year since, and is located at Alleghanytown, near Pittsburgh, Pa. Measures are in progress to erect a building for the accommodation of students, on the ground belonging to the Institution, which is 18 acres in extent. It is to be built of stone, 150 by 45 feet, and three stories high, exclusive of the basement, and will cost about 17,000 dolls. The site is 80 feet above the surrounding valley, and overlooks for some miles both the Ohio and Alleghany rivers, the city of Pittsburgh, &c. The only professor yet attached to the Institution, is the Rev. Dr. Janeway, late of Philadelphia. The Rev Dr M'Dowell, of New-Jersey has also been elected, but has not signified his acceptance. The sum made requisite for endowing a professorship is 20,000 dolls—a scholarship, 2,000. The General Assembly at their late session appropriated 5000 dolls towards the erection of a building, and 2500 dolls. for other expenses the ensuing year. *Ib.*

PRINCETON THEOLOGICAL SEMINARY.

It appears from the report of the Directors of this Institution to the General Assembly, that the number of students a year ago was 91—largest number at any period since, 110—present number, 99 At the close of the last summer term, certificates were conferred on 14 young gentlemen, who had completed their theological course in the Seminary The receipts of the year in behalf of indigent students, amounted to $1 182 43, besides furniture books, and clothing. In addition to this is the bequest of Rev Samuel Blatchford, D D late of Lansingburgh, for founding a scholarship--the sum requisite being 2 500 dolls. Balance of the Contingent Fund now on hand $13 32; General Expense Fund, $701 17; Education Fund, 139 dolls, 67 cts. *Ib.*

TO THE CHRISTIAN PUBLIC.

The Executive Committee appointed to conduct the business of the General Union for promoting the observance of the Sabbath, beg leave to call the attention of the pious throughout our land to the importance of imploring in behalf of the Society the guidance and the blessing of heaven. A vote was passed by the Union immediately upon its organization, recommending that this subject be remembered at the throne of grace especially on Saturday evening and Sabbath morning; and the Committee would express their earnest desire that on the Sabbath special supplication be made to God on this subject in all the sanctuaries of our land

(Signed.) LEWIS TAPPAN, Chairman.
Attest, D. M. REESE Secretary.

MEMORANDRA FOR THE BENEVOLENT.

The present has been called emphatically *a day of action* Is it also a day of reflection?—of thorough self-examination? of deep personal piety?

Formerly, Christians prayed much for the conversion of the *world*, but did nothing to promote it: Are they now beginning to do much, and pray little?

In this day generous contributions in behalf of benevolent objects, form but a very equivocal evidence of Christian character. Motives may predominate which will not bear the light of eternity.

Christian feeling and Christian effort should go hand in hand; neither is complete without the other.

The noblest charities constitute no ground of *merit*: after all, we have done only what it was our duty to be.—*N. Y. Obs.*

THE OPPOSERS OF HUMAN CREEDS

"It may not be improper to propose a few solemn interrogations to those who declaim against human creeds with such pomp of diction, and so much specious shew of concern for the exclusive authority of Divine Revelation For instance, they might be asked whether it is altogether consistent with moral honesty to represent the advocates of creeds as substituting them in the room of the Bible? Can they lay their hand upon their heart, and appeal to the omniscient God, that they believe this to be true? Again, it may be asked, whether the enemies of creeds have always or generally, been remarkable for the veneration which they yielded to the authority of the Bible,—or whether they are not, very frequently, the votaries, if not the victims, of a vain philosophy Again it may be enquired, whether those who denounce creeds have not first (generally, at

least,) become the enemies of the doctrines which those creeds contained, and consequently found them exceedingly inconvenient trammels! And to crown the absurdity, it may be asked, whether each of these declaimers has not a creed of his own? The man who has none is a sceptic. Farther, it may be asked, how is the church to maintain any thing like order or harmony, without them! Tell me not that the Bible is your creed. I cannot receive this as an answer, because every heretic will tell me the same thing. Take an instance or two by way of illustration: One man applies to you for church fellowship and tells you, "I believe in the doctrine of purgatory. I believe in the necessity of auricular confession, in the efficacy of penance for the obtaining the forgiveness of sins, in the intercession of the Virgin Mary, and in the propriety of worshipping God by images But I believe the Bible." You cannot refuse him. Another applicant tells you, "I believe that all the human race shall at last obtain eternal happiness, however they may have lived here; but I believe the Bible" You cannot reject him. A third tells you "I believe the Redeemer of the world to be a glorious super-angelic being, the first and most excellent of all creatures, though inferior to the true God But I believe the Bible." You must admit the Arian also. A fourth tells you, "I believe the Saviour to be a mere man, the son of Joseph and Mary, who was divinely commissioned to teach the true religion. But believing myself to be as pure as ever Adam was, I reject the doctrine of original sin, a vicarious atonement, and divine influence as the vain chimeras of the human brain· Yet I firmly believe the Bible." The Socinian must go with the rest. And is this the system that is to regenerate and reform the church, to vindicate her christian liberty, and to secure to future ages the knowledge and influence of the faith once delivered to the saints? If it be, the connection between cause and effect, or their correspondence with each other, must forever cease."

Religious Monitor.

SHOCKING MURDER.

From the Cincianatti Gazette.

About the first of April Wm. PITMAN, of this city a printer by trade, received from N. & G Guilford an assortment of books to the amount of about 400 dollars. He bought a large skiff, which he covered and fitted up for the purpose, and descended the Ohio on a peddling trip with the books. A son of Mr Odell of this city went with him as far as Madison Indiana, and returned. Pitman proceeded below the falls, and had made sale of a considerable par of his cargo. Somewhere above Scuffletown bar, it seems Pitman received into his boat upon some terms a man, who gives himself the name of J. W. Rothwell, or W. H. Rothwell. On arriving at Scuffletown, Rothwell was found alone with the boat calling it his own, and he there engaged a man by the name of Wm. McDonald to help him row the boat down to Shawneetown. He told McDonald that he purchased the books at Louisville—that the boat and books belonged to him and that his object was to sell them. He appeared to be in great haste, and made McDonald row night and day until they arrived at the mouth of the Wabash. He there directed McDonald to row up the Wabash, to a point which he named about nine miles above the mouth—stating that he had some business to transact at Shawneetown after which he would meet him at the point agreed upon and go up to Harmony. McDonald proceeded but a short distance up the river, when he laid by for the night. He perceived during the night a stench about the boat, which so increased during the next day, that he took up a plank of the floor of the boat and there discovered about a gallon of blood mixed with water—upon further examination he found a large spot on the floor, that appeared to be stained with blood, which had been washed and scoured He found other marks of blood, about the boat, and two hats, a black and a white one, about half worn, two pair of shoes, and some other articles of dress, which appeared to have belonged to a small man. McDonald called upon some of the neighbors, who being of opinion that somebody had been murdered, agreed to pursue on to Shawneetown and arrest Rothwell. On arriving at Shawneetown they learnt that Rothwell had just left there in the Steam boat La-Grange coming up the river: that he had been there about five or six days before that time and left, stating that he was a play actor, and was going to Louisville to act upon the stage—that when he left there the first time he had no money; and on his return he had a large bag of specie, and a roll of bank bills —He also stated that he had a boat load of books coming down the river which he had purchased at Louisville M'Donald took the first steam boat coming up the river in pursuit, and ascertained at Louisville that he had passed on in the La Grange. In this city he called upon the City Marshall, who from the description given, suspected it to be Pitman, and upon calling at the store of Messrs. Guilfords, learned who the person was that had been murdered, and where the books came from. Ascertaining that Rothwell had passed on to Pittsburgh. McDonald took passage in the Diana, and arrived in Pittsburgh a few hours after Rothwell had left to the stage for Cleaveland. McDonald got a warrant from a magistrate, and despatched Mr. Mackey an active and resolute constable, on a fleet horse in pursuit. He rode with such speed, that he overtook the stage at Mercer, 60 miles from Pittsburgh, arrested Rothwell, brought him back to Pittsburgh, and delivered him to McDonald, who arrived here with him on Monday evening last, in the steam boat Baltimore, and has gone on with him to the place where the murder was supposed to have been committed. On examining his trunk at this place, a pocket book, full of letters and papers belonging to Pitman, was found; together with many other articles which Pitman took with him The body of Pitman has been found floating near Shawneetown, with the throat cut, and a skillet which he carried with him to cook in, was tied to one of his legs.—The villian must have cut his throat while asleep, tied the skillet to his leg, and thrown him overboard. A more base, cruel and cold blooded murder was never committed. Thus by the activity of one or two individuals, Rothwell has been pursued a distance of nearly a thousand miles arrested and brought back. The Whole expenses of the pursuit and bringing back amounting to about 120 dollars have been born by N. & G. Guilford Too much praise cannot be bestowed upon Mr McDonald, for his active, spirited and persevering exertions to arrest the murderer. Mr. Mackey also, the constable, is entitled to the thanks of the public for his spirited exertions

From the exposed situation of those descending the river in boats—the great difficulty of detection, and the want of sufficient interest when a man is killed or robbed among strangers, the whole western country are concerned in a case of this kind. Nothing operates so strongly to prevent crimes of this horrid character, as the certainty of punishment.

DREADFUL TORNADO

To the Edtor of the Commentator.

Falmouth Pendleton Cy. Ky. }
May 30. 1828 }

SIR:—This section of our Commonwealth on Monday the 26th inst was doomed to witness the most awful and tremendous display of the elements in commotion that has occured within the memory of our oldest citizens. There appeared late in the afternoon of that day, in the western horizon a fearfully threatening cloud surcharged with hail wind and electricity; and as it rolled on, in its majestic approach, accompanied by incessant rumbling, loud peals of thunder, and ceaseless flashing of lightning it gave to all within its bounds, its terrific forbodings of destruction and devastation. The spread of its ruins has not yet fully been learned; but as far as has been heard from the direction whence the storm came, it carried destruction before it. Its width at this place, was perhaps not less than six miles, and throughout that extent, in most places, it literally prostrated the forests, houses, fencing and every thing within its reach. As the storm passed over town, it did some injury, by blowing in some windows, taking off in part roofs, and prostrating some stables, trees, &c. but this, when compared to the destruction and ruin sustained in the immediate neighborhood, particularly to the farms of Messrs. Frazer, Monroe, Levingood and Mrs. Turner and others, diminishes to nothing. Upon the farms of some there was not left one pannel of fencing or a building that was not either prostrated or seriously damaged. So complete was the ruin on the farm of Mrs Turner, (the widow of John Turner, deceased,) that every pannel of her fencing, together with her dwelling house, was swept down; the latter prostrated to the very foundation walls and every out house, stables &c literally torn to pieces, and their contents either carried away or scattered upon the earth. When the wind struck the dwelling house, she and her four children were in it; in an an instant, the body of the house, the furniture, the beds and bedsteads, the chairs and tables where whirling in the air in commingled ruin, and finally spread over a district, from a quarter to half a mile from the foundation; not one piece of furniture was left entire. And strange to relate, that while it left Mrs. Turner senseless for a short period, upon that part of the shattered and removed lower floor, not one of the five was mortally wounded—although it cast some of the joist and timbers of the house, from above their heads, over the space of half a mile Part of the table-knives and forks were found upwards of one hundred yards from the house; part of the clock case, and other articles of furniture and clothing nearly half a mile and what of the house and its contents was not scattered in the direction of the storm passed, was left in chaotic ruin, scarcely ever witnessed, immediately adjacent the foundation. Not one out-building of any kind, even down to a stone spring house, did it leave, either with a roof, or that was not wholly or partially prostrated upon the whole of that farm. In fact so complete was the destruction there, and immediately adjacent thereto, that at this time six farms and some of them extensive ones, laying immediately on the river above this, are connected by one entire exterior fence, replaced on the succeeding day by the neighbours collected for that purpose, in order to give temporary protection to growing crops upon them

We have heard of one other similar destruction of a dwelling house only, of many farms torn to pieces; but of two lives only being lost within this county, and these were by the falling of timber or houses, but the loss and injury to the growing and valuable timber, to out-houses, to fencing, and to dwelling houses, and to every description of live property, in every quarter, are incalculable.

The roads leading to town in several directions, are literally blocked up and impassable to man or horse, and it must take many weeks if not months, of continued labor, of entire neighbourhoods, to make the town accessible to several sections of the country for any travelling vehicle, or man on horseback.

From the New-York Observer.

FOREIGN NEWS.

Since our last, London papers have been received here to May 5th, and Liverpool to the 6th.

The affairs of Russia and Turkey remain very nearly in *statu quo*. The accounts are very contradictory.

GREECE.—We learn from one of our Paris correspondents, that beside the measure of sending Consuls to Greece, the French Government is about to authorise, or rather to be a party to, a loan, for the immediate service of the Greek Government. The money is to be sent in monthly instalments.—*Times*

GREEK SLAVES.—The French Minister of Marine, in the course of his observations relative to Greece, on Friday, stated that the French naval force in the Mediterranean was actively engaged in rescuing the Greek slaves taken from the Morea, and that on the very day of the despatches he had received a despatch, by which he was informed that one single vessel had saved 437 of those wretched captives. This announcement was received with loud cheering.

From the New York Observer.

GENERAL UNION,

FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH.

Address of the Convention to the people of the United States

FELLOW CITIZENS—The Convention assembled in the city of New York from various parts of our country, composed of gentlemen of different religious denominations, to confer upon measures to secure the better observance of the Sabbath, avail themselves of the present opportunity to explain to you their views, and to appeal to your good sense, your patriotism, your conscience, and your piety, in behalf of that divine Institution.

It is universally admitted, that the prevalence of knowledge and virtue among a people is indispensable to elevated and permanent national prosperity; and pre eminently so for the perpetuity of republican institutions, in a nation so extended as our own in territory, so rich in soil, so multitudinous in numbers, so vigorous in enterprise, and, unless restrained by moral power, so sure to be carried by the tide of a corrupting abundance to dissoluteness, effeminacy, and ruin.

It is not denied that the Sabbath brings to our aid the only power which can conduct our glorious experiment of self-government to an auspicious result; the only power which can balance the temptations of avarice and wealth, and reconcile eminent prosperity with moral purity and abiding liberty and equality.

It is alike obvious that the Sabbath exerts this salutary power by making the population of a nation acquainted with the being, perfections, and laws of God; with our relations to him as creatures, our obligations to him as subjects of his moral government, and our character as sinners for whom his mercy has provided a Saviour; under whose remedial government we live, to be restrained from sin and excited to duty by the alternate influence of hope and fear, and to be reconciled to God by the energies of his Spirit attending his word and ordinances.

It is by the reiterated instruction which the Sabbath, duly observed, imparts to the population of a nation; by the moral principle which it forms; by the conscience which it maintains and invigorates; by the habits of cleanliness and industry which it creates; by the rest and renovated vigor which it bestows on exhausted animal nature; by the holiness it inspires, and the cheering hopes of heaven that it awakens, and the protection of heaven which its observance insures,—that the Sabbath becomes the great moral conservator of nations.

It is the government of God, made effectual by his Spirit, which produces that righteousness which exalteth a nation; and the Sabbath is the chief organ of its administration; the main spring of all moral movements; the great centre of attraction and fountain of illumination to the moral world.

This omnipresent influence the Sabbath exerts, however, by no secret charm or compendious process upon masses of ignorant and unthinking men; but by calling up the voluntary attention of each individual to those truths by which his knowledge is augmented, and motives are pressed upon his heart, and habits of conscientious action are formed.

The Sabbath exerts no more moral power upon those who withdraw themselves from the duties of it, than schools and seminaries exert of intellectual power upon the vagrant population who never attend them. The folly of expecting to maintain the religious and moral character of the nation without the Sabbath, would not be surpassed by the attempt to disseminate learning over the nation by empty school houses and colleges. In proportion, then, as the inhabitants of our nation are withdrawn by business or pleasure from the instructions of the Sabbath, to the same extent will its moral power be impaired, and the temptations of our abounding prosperity prevail, to corrupt our virtue, and to undermine our republican institutions, and hasten us onward to that fearful state of guilt which will render self-government impossible, and despotism itself the lesser evil.

From statements made to this Convention, as well as from what was before notorious, it appeared that the respect of former generations for the Sabbath was in many places gone, and in all places fast failing before the inundation of business and pleasure; that commerce, on our sea-board, and rivers, and canals, and turnpikes, is putting in motion a secular enterprise, which is fast and fearfully annihilating the national conscience in respect to the Sabbath, and rolling the wave of oblivion over that sacred day.

It was the opinion of this Convention that the time had come in which the moral energies of the Sabbath must be preserved or abandoned, and that God had devolved upon them the responsibility of of acting upon a question whose decision will affect deeply and permanently the destiny of this nation and the world. If we yielded to fear, and sent out through the land the appalling declaration that nothing can be done, we read in the laws of the human mind, and the immutable analogy of moral causes, the certain downfall of our republic, the abolition of the world's last hope of civil liberty, and the perpetuity of those fearful despotisms, under whose pressure "the whole creation has groaned and travailed together in pain until now."

This alternative, while a ray of hope beamed on our path, we did not dare to encounter; the cries of our distant posterity assailed our ears; their cruel bondage rose up before us and broke our hearts; we could not endure, without an effort to avert it, the ruin of our beloved country and her blood bought blessings. And when we perceived the sensations which recent efforts in behalf of the Sabbath have sent through the land, we seemed to hear the voice of our country and our God saying unto us, *Be not afraid, but go forward* We were cheered by the hope that He, in whose hand are the hearts of all men, was raising up, in behalf of the Sabbath, a public sentiment, whose decisions would be at once law & its execution. We borrowed hope, too, from the promises of God, that a day of civil and religious emancipation shall yet arise upon the earth; and from the signs of the times, which seem to announce its rapid advent in the approximation of the distant parts of the earth by the facilities of intercourse, and the intercommunion of knowledge, and the formation of a universal public sentiment, which, under the guidance of science & the Bible, shall disenthral the world.

Thus alarmed, and thus cheered and animated with hope, what fellow citizens, could we do, but relying on the favor of heaven, and presuming on your approbation, to resolve, that we will make the attempt to preserve to the nation the invaluable blessings of the Sabbath day. We have done it On the ninth day of May, 1828, which we trust will hereafter be remembered as an era in our moral history, we formed an Association, to be denominated "THE GENERAL UNION FOR PROMOTING THE OBSERVANCE OF THE CHRISTIAN SABBATH" [The Constitution of which appeared in the last Luminary.]

It is not the object of this Union to enforce the laws of the several States in favor of the Sabbath — We have not the madness to think of coercion merely. We know that our countrymen can violate the Sabbath if they will; and our only hope is, that by the blessing of God, we shall be able to persuade them not to do it. It is by the calling up of a general attention to the subject; by the extension of information; by the power of example; by renovated vigilance in families and among the ministers of Christ and professors of his religion; and by withdrawing our capital and patronage, as fast as may be, from all participation in the violation of the Sabbath,—that we hope to convince the understandings of our countrymen, and awaken their consciences, and gain their hearts to abstain voluntarily and entirely from the violation of that day which God has given to us as the token of his love, and upon which he has suspended all our hopes for time and eternity.

We do not flatter ourselves that no false alarm will be sounded, and no temporary misapprehension of our motives prevail; but we do most confidently expect to be guided by a wisdom from above, which shall enable us to convince you, at once, of the purity of our motives, and the correctness of our counsels, and the benevolence of our exertions; and to unite our fellow-citizens in one glorious co-operation for the preservation of that day, by whose influence alone is guaranteed the the perpetuity of our civil and religious institutions. We are cheered in these anticipations by the fact, well known, that many lament the seeming necessity which drives their secular enterprise over the Sabbath, against their consciences, and with deep regret and much remorse, while a thoughtless public sentiment is urging them on. For the emancipation of all such this Union arises, and expects to be hailed by them as a benefactor in the formation of a public sentiment, which shall release them and their families, & "the stranger within their gates," from a bondage so severe and distressing. We are the more confirmed in these expectations from the well known and often admitted fact, that Sabbath day earnings are pecuniary losses, besides the appalling array of general evils to families and nations, which attend the violation of that sacred day.

With respect to the withdrawment of our capital from business which violates the Sabbath, we act upon the principle that we may not lawfully do indirectly that which it would be unlawful to do directly; and with respect to the regulation of our patronage in favor of those who observe the Sabbath, we act upon the principle that we have a right to do what we will with our own, and are bound to render our substance the occasion of as little evil, and the means of as much good, to our country as possible. That is a land of slavery in which a citizen may not regulate his property by his own discretion, in any way which does not interfere with the rights of others; and that is a land of more than Papal despotism in which a man must be compelled to lend the influence of his patronage to the

perpetration of evil, against the dictates of conscience, and with the fearful prospect of ruin to his family and his country.

The plea of coercion, as resulting from the distribution of patronage, with reference to moral results, is without foundation. We cannot fear that the common sense of this nation will decide that we may not wield the influence of property in such a manner as will array powerful motives on the side of well-doing, and against doing evil; for if this be wrong, the government of God would be the height of compulsion and injustice.

Were it even true, however, that powerful persuasion is unlawful force, what must be said of that array of motives, so constantly pressed upon the friends of the Sabbath, to lend the influence of their capital and patronage to perpetuate the violation of that day? Is it unlawful to employ powerful motives for the preservation of the day; and, at the same time, lawful to urge, by powerful motives, is continued and hopeless profanation? We disclaim coercion in any proper sense of that term; but we avow our purpose, to employ all lawful motives to persuade our fellow-citizens to "cease to do evil, and learn to do well," on the Sabbath day. We have come to the conclusion, to withdraw our capital and patronage from the prostration of the Sabbath, because no alternative remains but this, or the ruin of our Republic. The business of this young gigantic nation, gathered from such a soil, conducted with such enterprise, and stimulated by such characteristic thirst of gain, threatens to bear away, in one deep and resistless stream, whatever is embarked on its bosom; to engulf, in one spacious vortex, whatever falls within the circumference of its attraction. This tide of business is in so many ways interwoven, that individual resistance on the Sabbath, or the resistance of a Town, or City, or State, is hopeless. No alternative is left but union of effort, and withdrawment from the appalling stream, and in such numbers all over the land, as that if a counter current cannot instantly be formed, a remnant, at least shall be saved. Already do we approach the perilous edge of that cataract, down which if we dash, nothing will be seen but the wreck of our past greatness, and the memorials of our blasted hopes. Now, should we fail to deter our countrymen from so great a death, we claim, and we mean to exercise, the privilege of cutting loose our own little bark. The time to do it has come; and instinct, humanity, patriotism, conscience, religion, have urged us to the deed—AND IT IS DONE!! BY THE GRACE OF GOD THE MEMBERS OF THIS UNION WILL EXERCISE THEIR RIGHTS OF PROPERTY FOR THE PRESERVATION OF THE SABBATH, OF THEIR FAMILIES AND THEIR BELOVED COUNTRY, UNANGERED AND UNAWED

And now we look for co-operation to the government of this nation, the representatives of freemen, to aid us by their conspicuous and powerful example, by their cogent arguments in the cabinet and halls of legislation, and by their manifestation of a sacred regard for the Sabbath in all the arrangements of business at the seat of government, in the army and the navy, and upon the highways of the land. We trust that those whom we have clothed with power by our suffrage to "see to it that the commonwealth receive no detriment," while they guide the destinies of this great nation, will not stop their ears against the supplication, nor disappoint the hopes of millions.

To the entire class of our fellow citizens who inconsiderately, for amusement or gain, violate the Sabbath, we would say, Alas brethren, why do you this evil thing? Do not imagine that we shall engage with you in angry controversy of words or deeds, or that we are insensible to the difficulties which by some of you may be encountered, to retrace steps which should never have been taken, and to withdraw yourselves from alliances that ought never to have been formed. But the emergency is tremendous. The liberties of your country, the welfare of the world, are at stake. If this nation fails in her vast experiment, the world's last hope expires; and without the moral energies of the Sabbath it will fail. You might as well put out the sun, and think to enlighten the world with tapers,—destroy the attraction of gravity, and think to wield the universe by human powers, as to extinguish the moral illumination of the Sabbath, and break this glorious mainspring of the moral government of God. And when shall we stop, if not now? and how shall we arrest the evil but by voluntary association and voluntary reformation? Will you, then, beloved countrymen, for the pitiful gain of Sabbath day earnings, rob the the animal creation of that rest which their Creator gave to them? Will you forego the means of grace, purchased for you by the blood of Christ; stop in your families the wells of salvation, and put ought the light of life, and teach your children to work out their destruction, instead of their salvation, upon the Sabbath day? Will you besiege the citadel of civil liberty, and undermine the pillar which sustains the entire superstructure, and bury yourself and your country in the ruins of its mighty fall? You would not steal nor rob for gain, nor send out pestilence upon the land, nor let out wild beasts and reptiles to poison and rend. You would plead no liberty of conscience to do this and no children's bread earned by such enterprise. Why, then, will your persists so deliberately, so eagerly, so inflexibly, in the violation of the Sabbath, which is but a comprehensive mode of wresting from us all our blessings, and letting out upon the land all manner of evil?

To the laboring poor, particularly, we would say, it was for you, especially, that the Sabbath was made; and will you sell your birth right? In all countries where the Sabbath is not kept, the poor are pressed down beneath a hopeless bondage.—The Sabbath, duly observed, will raise your families to intelligence and competence, and all civil honors, as the wheel of Providence rolls; while the violation of it will raise up over you a monied aristocracy, thriving by your vices, and rising by your depression, and dooming you and your posterity to be hewers of wood and drawers of water for ever. If you continue to violate the Sabbath, you may wear the livery of freemen, but it will be in the house of bondage. You may go through the mockery of voting for your rulers, but it will be done under the the powerful dictation of masters.—God is wise, and you cannot mend his institutions, or do without them: He is omnipotent, and you cannot flee from him: He is almighty, and you cannot stand before him: He is just, and will by no means clear the guilty. And now, friends and brethren, we trust, that through inconsideration you have given yourselves to the violation of the Sabbath; and that, when your own and your country's deep interest in its preservation are considered, you will desist from it, and give your example and influence for the preservation of that blessed day, which is so eminently the poor man's friend, and which hitherto you have too lightly esteemed.

To the Ministers of the Sanctuary we look for abstinence from the very appearance of evil," for vision eye to eye, and the lifting up together of the voice as a trumpet to declare to this nation its sin, and to warn the wicked from their evil way. Jealousy can have no place here; we are all sinking together; no denomination can survive the obliteration of the Sabbath.

To the Churches of our Lord, of every name, redeemed by his blood, and associated to maintain his ordinances and extend his cause, we look for a careful example, a thorough discipline, and a cheerful concentration of their influence, to form an efficient public sentiment which shall rescue the Sabbath from profanation and oblivion. If professors of religion violate the Sabbath, who will observe it? If they do not stand forth united for its preservation, who will defend it; and if for its violation "judgment shall begin at the house of God, what shall the end be of them that know not God, and obey not the Gospel?"

To the Great Cities of our land, nurtured by the industry of the nation, and able, by the concentration of their social power and wealth, to send back upon the country purity or pollution, moral life or death, we look for a cotemporaneous and decisive movement in behalf of the Sabbath. Oh! brethren, cease, we beseech you, to send out upon us, on the Sabbath day, the besom of destruction. Rest on the Sabbath, and allow the land to rest; for till the mainspring of evil within you ceases, the land cannot rest. Volcanoes will ye be, until ye cease to violate the Sabbath, pouring out your burning lava over the land. And fountains of righteousness will ye be, when all within your gate shall keep the Sabbath holy, pouring through the land streams to make glad the city of our God.

To conclude. We commit our enterprise to the God of the Sabbath, whose mediatorial government for our redemption is made effectual only by His Word and Spirit, associated indissolubly with the Sabbath day; beseeching Him to guide us by wisdom from above—to inspire us with humility in prosperity, with meekness under provocation, with courage in times of peril, with a single eye to His glory, with unshaken confidence in His promises, and untiring enterprise in His blessed cause, until the necessity of this Union shall be done away in the voluntary observance of the Sabbath by the entire population of this great Republic.

BLACK BOARDS.

The use of black tablets for the purpose of instruction, is becoming very prevalent in the literary institutions in this vicinity. The walls of the recitation room are plastered with a hard finish, colored deeply with lampblack. The students perform their exercises upon this, with chalk crayons; many of them being thus employed together, and all overlooked by the instructor. This method is of great service in the study of Mathematics, Geography, & even of the languages. There are now in the recitation rooms of Amherst College, about 500 square feet of this black surface, in constant use. This system is also extensively adopted in the Academy and in the Mount Pleasant School.—*Amherst Jour.*

Poetry.

HEAVENLY ROSES.

They who celestial roses cull,
Of deathless scent and fadeless bloom,
First travell'd thro' the briars of earth,
And entered heaven by the tomb.

Rejoice, then, pilgrim of the skies,
Your lot can ne'er be worse than theirs;
Soon will the pearly gates unfold,
Receive your soul, exclude your cares.

Within their precints blooms the rose,
And blooms without a single thorn,
Smooth is the path they now pursue,
Who've pass'd thro' night to endless morn.

A GOOD PASTOR.

As soft, in nature's majesty sublime,
The solemn mountain, from the storms of time,
Hides in the evening cloud its verdant brow,
Yet lends its shadow to the vale below;
Above the world, he lived to God alone,
Yet shed the influence of his spirit down,
Inspired with hope the heart by sorrow riven,
And cheered the wanderer in his way way to heaven.

A THOUGHT TO BE REMEMBERED.

From Dr Wood's Lectures.

We must all, I think, be satisfied that the salvation of sinners, and the spiritual prosperity of Christ's kindom, together with our own sanctification and eternal life, ought to be the great objects of desire and pursuit to all Christians; that no other objects should be suffered to come into competition with these; and that we should do nothing, and countenance nothing, which can in any way interfere with them.—But have these great, spiritual interests been always kept uppermost in the mind? Have they not sometimes been almost forgotten? And have they not too frequently been made subordinate to local or sectarian interests? I have heard of Christians, and of Gospel ministers, who have made the *mode of Baptism* their grand, engrossing subject. I have heard of those, who have been actuated by such an intense zeal in favor of one particular form of this external rite, that they have seemed almost inclined to make it the sum of all religion. Even in those auspicious seasons, when God is pleased in mercy to pour out his Spirit, and produce in the minds of multitudes a deep and overwhelming impression of the evil of sin, and the value of eternal salvation; there are some Christians, and some teachers of religion, (I hope the number will be found small,) who show an unaccountable forwardness to introduce discussions, respecting the *mode of Baptism;* and, instead of striving with all their hearts, to bring sinners into the kingdom of heaven, and to promote the holiness of believers, make it a favorite object to convince them, that Baptism should not be administered by sprinkling, but by immersion. Now it is well known, that discussions of this kind have a direct tendency to grieve the Holy Spirit, and to divert the attention of saints and sinners from the one thing needful. I am fully persuaded, that the introduction of such a subject, especially in a revival of religion, is offensive to God, and will be followed, as it often has been, by the withdrawment of his gracious influence.—And I would earnestly beseech any ministers or Christians, who are inclined to such a course as that to which I have now referred, to pause a few moments, and seriously inquire, whether they are pursuing the great object, for which Jesus died on the cross, and for which he has given us the Gospel, and the day of salvation, whether they are not in danger of substituting an excessive zeal for an outward rite, or rather, the *form* of an outward rite, in the place of pure love to Christ, and to the immortal souls of men; and whether they have any reason to think, that such a *form* as this, will appear as important to them at the Judgment day, as it does now.

From the New York Observer.

SPEECH OF REV DR. HUMPHREY

PRESIDENT OF AMHERST COLLEGE.

Before the American Tract Society

I find, Mr. President, on re visiting this growing metropolis, after an interval of ten years, that a new family, of a most extraordinary and interesting character, has here risen up, to bless not only the city, but the nations of the world. With the eldest of these sisters, I had some slight acquaintance in the loveliness of her infancy; but the rest have all grown up within the time specified, and I rejoice to find them "adorned with modest apparel, with shame facedness and sobriety; not with broidered hair, or gold, or pearl, or costly array,—but which becometh" those "professing godliness, with *good works.*"

I have read, Sir, in fable and in song, of the *heathen graces:* how many of them there were, I cannot now remember, for I have come to seek acquaintance with these *Christian graces*, whose singular virtues and beneficence are spoken of with admiration throughout the land; and, without pledging myself that I will not modify my opinion to morrow, I feel now strongly inclined to say, in view of what is presented this morning, "*Many daughters have done virtuously, but thou excellest them all.*"

The resolution which I have been so unexpectedly invited to second, recognizes the duty of preparing and sending out Tracts to be distributed among the Greeks, whose sufferings and struggles have excited such general sympathy. This reminds me of a circumstance which will excite in your bosom, Mr. President, no common emotions:—within less than a week past, a promising Greek youth now in a course of liberal education, has, we humbly trust, been brought as a penitent to the foot of the cross. Some of the Tracts of your Society have, in this case, been eagerly sought for, and, I doubt not have been employed by the Spirit to "convince him of sin, of righteousness, and of judgment." May we not hope and believe that the same means, sent now to his brothers and country men, will by the blessing of God, bring them also to the knowledge and obedience of Christ?

But, Sir, I will not enlarge. I came here, not to speak, but to see, to hear, to feel, and to lift up my heart in silent praise to God. And indeed, had the case been different, I should despair of saying any thing to advance this glorious cause. There is a mighty energy, a living principle, in the machinery of this Tract Society, which urges it onward so rapidly, that I shall esteem myself happy, if instead of attempting to give it any additional impulse, I may save myself from being left far behind, by laying hold of it as it rolls majestically by.

DIVERSITY OF MANKIND.

There are few points in natural philosophy more remarkable than the infinite diversity in the human figure and countenance. There are, at this moment, 800.000.000 of human beings in existence, and no two alike, and yet all substantially the same. An extended view of this astonishing variety is obtained from the consideration, that since the creation of the world, there have passed away more than a million times the number now in being, and that no two of them or of any now in life, were alike. And we have reason to believe, that of the endless myriads of those who have preceded us, or those who now exist, and who will follow us, each and every one had a distinguishing mark, either in voice, feature, figure, or a certain something not to be gauged or measured, and perhaps scarcely to be described.

PHRENOLOGY.

Mr. Abernethy in his late course of Lectures, made the following remarks on this *science:*—"With respect to the supposed possibility of ascertaining men's dispositions and characters from the shape of their heads and faces, I will make one observation—that I have seen various skulls—here is one, for instance—in which you see several considerable elevations on the outside surface, without there being any corresponding depression on the inside. I need not tell you, that where there is no hollow in the skull inside, there could have been no enlargement of brain; and this was an argument used against the phrenologists by Dr. Barlow. Now I don't use it or any other argument against them; I don't let my mind think of the subject at all. You may do as you like, but I don't care about; but as I said to Dr Spurzheim at the very outset, "Why, Doctor, said I, it may be all very true what you say; but I'll not enter into it; for I think it a very unhandsome thing a very unfair thing, to judge a man's motives and intentions by his outward appearance at all. Judge of a man by his actions—look to his conduct—see what that is, and you'll not go astray in your opinions. Ah, there is a piece of advice, "Judge not, lest yourselves be judged;"—and for you to take it upon you to infer the motives and dispositions of any man, upon any less authority that the tenor of his actions, is a thing that I am sure you have no right to do."

THE POLISH JEWS.—The London Standard makes mention of a very important fact. It states that "the majority of the Polish Jews already recognise the *spiritual* character of the Messiah, and half confess a Trinity, merely doubting or denying historically as to the fact of our Lord being the appointed Mediator." If this can be depended upon, we have only to say that it is one of the most remarkable "signs of the times" we have *yet* been called upon to record. *N Y. Obs.*

TERRIBLE THUNDER STORM.—On Wednesday evening of last week, from 9 o'clock till midnight, the city of Baltimore was visited by a more violent storm of thunder and rain than it had for many years before experienced. The town was deluged by the rain, and the lightning struck in many places. A list of thirteen houses, a brig, a stone culvert, and several trees, which were shattered by the lightning, had been collected, and was expected to be considerably increased. The terror and alarm were excesive, but providentially no person was killed, although some were struck down and bruised.—*N. Y. Obs. June 14th*

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